

CONFIDENTIAL.]

[No. 25 of 1896.]

REPORT ON NATIVE PAPERS

FOR THE

Week ending the 20th June 1896.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
Weekly.					
1	"Banganiyasi" ...	Calcutta	5,000	13th June, 1896.	
2	"Bangavasi" ...	Ditto	20,000		
3	"Baniya Darpan" ...	Ditto	.....	16th ditto.	
4	"Hitaishi" ...	Ditto	800		
5	"Hitavadi" ...	Ditto	About 4,000	12th ditto.	
6	"Mihir-o-Sudhakar" ...	Ditto	2,500	13th ditto.	
7	"Navayuga" ...	Ditto	...	13th ditto.	
8	"Sahachar" ...	Ditto	About 500	10th ditto.	
9	"Samay" ...	Ditto	3,000	12th ditto.	
10	"Sanjivani" ...	Ditto	3,000	13th ditto.	
11	"Som Prakash" ...	Ditto	800	15th ditto.	
Daily.					
1	"Banga Vidya Prakashika" ...	Ditto	About 350	18th June, 1896.	
2	"Dainik-o-Samachar Chandrika." ...	Ditto	1,000	11th and 14th to 18th June, 1896.	
3	"Samvad Prabhakar" ...	Ditto	1,250	12th, 15th, 17th and 18th June, 1896.	
4	"Samvad Purnachandrodaya" ...	Ditto	200	15th to 18th June 1896.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	12th, 13th 15th 16th and 18th June, 1896.	
HINDI.					
Weekly.					
1	"Bharat Mitra" ...	Ditto	2,000	11th June, 1896.	
2	"Hindi Bangavasi" ...	Ditto	10,000	15th June, 1896.	
3	"Uchit Vakta" ...	Ditto	.....	
Daily.					
1	"Dainik Bharat Mitra" ...	Ditto	5,000		
PERSIAN.					
Weekly.					
1	"Hublul Mateen" ...	Ditto	.....	8th June, 1896.	
URDU.					
Weekly.					
1	"Darussaltanat and Urdu Guide." ...	Ditto	310	11th June, 1896.	
2	"General and Gauhariyasi" ...	Ditto	330	8th ditto.	

No	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.		BURDWAN DIVISION.			
<i>Fortnightly.</i>					
1	"Bankura Darpan" ...	Bankura ...	450	18th June, 1896.	
2	"Ulubaria Darpan" ...	Ulubaria ...	700	1st ditto.	
<i>Weekly.</i>					
1	"Burdwan Sanjivani" ...	Burdwan ...	About 250	9th June, 1896.	
2	"Chinsura Vartavaha" ...	Chinsura ...	550	14th ditto.	
3	"Education Gazette" ...	Hooghly ...	1,145	12th ditto.	
<i>Monthly.</i>		PRESIDENCY DIVISION.			
1	"Ghosak" ...	Khulna ...	850		
BENGALI.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	826	10th June, 1896.	
2	"Murshidabad Pratinidhi" ...	Berhampore ...	200		
3	"Pratihar" ...	Ditto ...	608	12th ditto.	
URIYA.		ORISSA DIVISION.			
<i>Monthly.</i>					
1	"Brahma" ...	Cuttack ...	160		
2	"Indradhanu" ...	Ditto ...	.....	
3	"Shikshabandhu" ...	Ditto ...	.....	
4	"Utkalprabha" ...	Mayurbhanj ...	.....	
<i>Weekly.</i>					
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	
2	"Samvad Vahika" ...	Balasore ...	190		
3	"Uriya and Navasamvad" ...	Ditto ...	309		
4	"Utkal Dipika" ...	Cuttack ...	480		
HINDI.		PATNA DIVISION.			
<i>Monthly.</i>					
1	"Bihar Bandhu" ...	Bankipur ...	500	28th May, 1896.	
<i>Weekly.</i>					
1	"Aryavarta" ...	Dinapur ...	1,000		
URDU.					
<i>Weekly.</i>					
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	14th May, 1896.	
2	"Gaya Punch" ...	Gaya ...	400	8th June, 1896.	

Only six copies have been issued since the paper was revived in January 1894. Some 200 copies of each issue are said to have been circulated, but no subscribers have been registered. This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	"Bagura Darpan" ...	Bogra ...	.....	
2	"Hindu Rangika" ...	Boalia, Rajshahi ...	195	10th June, 1896.	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	4th ditto.	
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	500	May, 1896.	It is said that 550 copies of the paper are printed each month. Out of this number 150 copies are distributed among the subscribers, and the rest sold to the public at three pies per copy.
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	244		
	<i>Weekly.</i>				
1	"Charu Mihir" ...	Mymensingh ...	900	8th June, 1896.	
2	"Dacca Prakash" ...	Dacca ...	2,400	14th ditto.	
3	"Saraswat Patra" ...	Do. ...	About 440	13th ditto.	
4	"Vikrampur" ...	Lauhajangha, Dacca ...	240	11th ditto.	
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	15th June, 1896.	
	BENGALI. <i>Fortnightly.</i>	CHITTAGONG DIVISION.			
1	"Tripura Prakash" ...	Comilla ...	700		
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120		
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....	Jaishtha, 1st fortnight, 1303B.S.	

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Hitavadi* of the 12th June has received several complaints of *zulm* and breach of the peace against the Sulkea police. The District Superintendent of Police, Howrah, is requested to keep an eye on that police.

HITAVADI,
June 12th, 1896.

2. The same paper says that accidental death of natives from carelessness on the part of Englishmen is neither new nor rare in this country. Lately Babu Taraknath Pandit, a respectable pleader of Pabna, received a serious wound on account of such carelessness. On the 6th June last, the Babu happened to be standing near the well in the garden adjoining the Judge's Court. Unfortunately, the District Magistrate, Mr. Lee, was just then engaged in rifle practice, and a shot wounded the pleader in the shoulder. The Magistrate saw, or could have easily seen, that the place was crowded. Why then did he shoot in that direction instead of shooting in the direction of the maidan? All this is due to our ill-luck.

HITAVADI.

3. The *Chinsura Vartavaha* of the 14th June complains that the Bhanga-mora Halder ghat and the Baikunthapur ghat off the Damodar near Khusiganj, in the Hooghly district, are infested with highway men from Falgun to Ashar, i.e., from February to June. The local police does not take steps to put them down, and says that no one has ever complained of the matter to them. This is strange. Those who are killed by highway men cannot personally lodge any complaint, and those who are fortunate enough to escape from their grasp are not likely to identify them afterwards. Better police arrangements should be made in these two places.

CHINSURA VARTAVAHA,
June 14th, 1896.

4. The *Dacca Prakash* of the 14th June complains of *badmashi* in the Manickganj subdivision of the Dacca district. The *badmashes* of Mutta and Dashra so inhumanly treated the wife of the late Kailas Khan that she has been forced to fly from her village. They are now practising their barbarities in the house of the late Dinu Kaviraj, of Dashra. The poor helpless women of the abovementioned villages are not safe in their hands. They have become terror-stricken. If Ram Sadan Babu had been still in charge of the subdivision he would have brought these brutes to book. What are the present Subdivisional Officer and the local police doing?

DACCA PRAKASH,
June 14th, 1896.

(b)—Working of the Courts.

5. The *Burdwan Sanjivani* of the 9th June is surprised to learn that revaluation has reduced the road cess revenue in the Burdwan district. The District Board ought to enquire into the cause of this reduction. The Burdwan Road Cess Department is notorious for mismanagement, and the District Board ought to make a sifting enquiry into the management of the department.

BURDWAN SANJIVANI,
June 9th, 1896.

The income of the Board has thus diminished, while its expenditure has increased by about Rs. 20,000. Education, charitable dispensaries and water-supply are drawing heavily upon the District Board Fund. The making and repairing of roads also cost the Board a heavy sum of money. There is an office in Burdwan for the collection of Road and Public Works Cesses. The Government charges the District Board with Rs. 24,000 on account of the cost of the collecting establishment, while it itself pays only Rs. 1,700 out of the Public Works Cess Fund for the same purpose. This is not fair. The Road and the Public Works Cess Funds, ought to bear the cost in equal proportions.

6. The *Sahachar* of the 10th June says that though Mr. Justice Sale is known to be an intelligent and impartial Judge, he made a great mistake in the case of Sasibhusan Roy by deciding that the plaintiff had no right

SAHACHAR,
June 10th, 1896.

to ask for the custody of his wife who was a minor, and who should, therefore, live under the protection of her parents. The plaintiff's prayer was made in view of the fact that the girl who had so long lived with her grandmother, a Hindu, had lately been brought to their own house by her parents who were converts to Christianity, and was believed to be on the point of being baptised. Justice Sale's decision has, therefore, spread a panic among Hindu society. The precedent it has created will enable any convert to Christianity to take away his minor daughter, who has been married to a Hindu, from the custody of his son-in-law and get her baptised. This precedent will certainly bring about a social as well as religious revolution among Hindus. Mr. Garth, Counsel for the defendant father-in-law, argued that the girl being a minor ought to live under the protection of her parents. But the Hindu *sastras* distinctly lay down that after marriage a girl should live under the protection of her husband. Mr. Garth went further. He said that though the girl was born before either her father or her mother became Christian, and though she had never been baptised, yet she was a Christian because her parents subsequently became Christian. Nice argument this. Following this line of argument, will Mr. Garth say whether the sons and daughters of a Christian, who becomes a convert to Muhammadanism, after their birth, should become Muhammadans in virtue of the conversion of their father?

Mr. Garth's argument that the girl was not lawfully married when she was not given away by her father is equally worthless. When a Hindu becomes a Christian, all connection between him and his wife and children is cut off. The girl of such a father must be given away in marriage by her brother, maternal grandfather, maternal uncle or some other relation who is a Hindu. The marriage of the girl in the present case with Sasibhusan was, therefore, perfectly valid. The Judge ought to have entertained no doubt about this. Justice Sale said that a girl ought to live under her parents' protection so long as she does not attain her puberty. But there is no such rule in the Hindu *sastras*, nor is any practice to that effect prevalent among the people of Bengal. But even if such a practice had obtained in the country, Justice Sale would still have been to blame in leaving the girl in the hands of her Christian parents, when the plaintiff's Counsel urged that she should be placed till the hearing of the suit was over under a third party who was a Hindu, in order to prevent all possibility of her being meanwhile converted by her parents. But the Judge said that when the girl had eaten and lived with her Christian parents, she had already lost her caste, and the harm that her husband was anxious to prevent was done. In this, too, Justice Sale made a great mistake. So long as the girl was not baptised she could come back to her relatives and society on performing a *prayaschitta*, but once baptised no *prayaschitta* would enable her to come back to her Hindu husband and relatives.

MURSHIDABAD
HITAISHI,
June 10th, 1896.

7. The *Murshidabad Hitaishi* of the 10th June complains that in consequence of the negligence of Collectorate employes certificates for arrears due to Government are often filed against wrong parties. Lately a certificate was filed in the Murshidabad Collectorate against Kumar Banwari Ananda Deb Bahadur for arrears of cess due from the estate whose tauzi number is 2151, and which does not belong to him. It is also heard now and then that a certificate has been filed against all the co-sharers of an estate, who have all separate accounts in the Collectorate, for the default of one among them. Is there no remedy for such arbitrariness? Such proceedings should certainly be checked.

MURSHIDABAD
HITAISHI.

8. The same paper says that Babu Damodar Das and his younger brother, zamindars of Thakurdwar, in the Murshidabad district, have been sentenced to eight years' rigorous imprisonment each for committing assault upon one Maulvi Ashfaq Hosain. The writer does not know under what law such a severe sentence has been passed on a charge of simple assault. It is needless to state, after this, how happy the country is, whose destinies are placed in the hands of a judiciary who can inflict such punishments. The sooner this class of Judges disappear from India, the better will it be for the country. Here is a Daniel in story.

A severe sentence.

9. The *Hitavadi* of the 12th June learns from a correspondent that a Deputy Magistrate of Jalpaiguri is in the habit of calling parties and witnesses such names as *sala*, *bela*, &c. The inhabitants of the place being mostly unenlightened and uneducated do not venture to protest against such conduct. The Deputy Magistrate, it is hoped, will be more careful in future.

HITAVADI,
June 12th, 1896.

10. The same paper says that, according to an established practice, precedence is given in the Original Side of the Calcutta High Court to mercantile cases. On account of this arrangement a large number of partition and other cases have been long pending in that Court.

HITAVADI.

Delay in disposal of certain cases in the Original Side of the Calcutta High Court.

One partition case, for instance, has been appearing on the notice board for the last two or three months. This uncertainty as to the time when a case will be tried is a source of great uneasiness and inconvenience to parties who come from the mufassal to conduct cases. It is hoped that the Chief Justice will attend to the matter.

11. The same paper is surprised to hear that Mr. Ormond, the Officiating Chief Judge of the Calcutta Small Cause Court, will be appointed Recorder of Rangoon. The post of Recorder of Rangoon is one of great responsibility, and it will be extremely unwise to appoint a young man to it. Great dissatisfaction was expressed when it was proposed to appoint Mr. Ormond as a Judge of the Small Cause Court. But as there was then a prospect of Mr. Ormond's marrying one of the Misses Elliott, Sir Charles Elliott appointed him a Judge of the Calcutta Small Cause Court in disregard of the protest of the country. Mr. Ormond possesses strong interest and influence. Mr. Pugh is his father-in-law and Sir Griffith Evans is his uncle-in-law. But Mr. Ormond's present position should be enough for a Counsel of his capacity. By legal practice he could not have secured the income which he now has as Chief Judge of the Calcutta Small Cause Court. What special merit does he possess that he must be promoted to a still higher office? The *Englishman* stated some time ago that Mr. Ormond is an excellent dancer. This may be a recommendation with ladies, but it cannot certainly be a recommendation with Government.

HITAVADI

Another Judge of the Calcutta Small Cause Court, Mr. MacEwen, was indeed appointed Recorder of Rangoon. But then he had served with great credit as a Judge of that Court for a good many years and had attained a mature age. Mr. Agnew, it is true, was appointed to that post at a comparatively young age. But that a mistake was committed on a previous occasion is no justification whatever for its repetition. Again, the Recorder of Rangoon is sometimes appointed as Judge of the Calcutta High Court. By his new appointment, therefore, Mr. Ormond will have a chance of being raised to the Bench of the High Court. But will not the prestige of the Calcutta High Court suffer by the appointment of a man of Mr. Ormond's capacity as one of its Judges?

It may be asked, in this connection, why, in making a selection for the Recordership of Rangoon, should Government ignore the claims of able native barristers in favour of obscure English barristers? There is in Rangoon the able native barrister Mr. P. C. Sen. Some time ago he was appointed Official Assignee. If he and other native barristers have declined the office, why should not an able pleader of the Calcutta High Court be appointed to it? Pleaders of the Calcutta High Court are made Judges of that Court. Can they not then be made Recorder of Rangoon?

12. The same paper praised the Magistrate of Chapra for preventing a riot at that place on the occasion of the last *Bakr-Id*. But it is now sorely grieved to see instances of his ill-feeling against Hindus. One Agnu Kairi instituted a charge of theft in respect of a heifer against the local Musalmans. It was on account of this heifer that a riot was about to take place at Chapra. The Magistrate, however, refused to entertain the charge. The local Musalmans reported to the Police Inspector that a respectable man, Mahadeo Pershad, had kept concealed in his house 30 or 40 *lathials* with a view to commit a breach of the peace. Mahadeo pershad's house was accordingly searched, but no *lathials* were found there.

HITAVADI.

The Magistrate of Chapra.

Still the Magistrate has prosecuted him. The Magistrate ought not to harass an innocent respectable man in this way. The writer cannot understand why the Lieutenant-Governor of the North-Western Provinces has not yet taken any notice of these proceedings of the Magistrate.

PRATIKAR,
June 12th, 1896.

13. The *Pratikal* of the 12th June draws the attention of the District Judge and the District Magistrate of Murshidabad to the inconvenience which is suffered by parties, pleaders, mukhters and the amla in consequence of the courts being so long held in the morning. The inconvenience arises from the circumstance that morning cutcherries are held for a small number of hours.

SANJIVANI,
June 13th, 1896.

14. The *Sanjivani* of the 13th June discusses the question of Sir Comer Petheram's successor. The writer has objection to Sir John Edge or Sir Griffith Evans being appointed to the Chief Justiceship of the Calcutta High Court. Sir John Edge, it is said, has no independence, and is a tool in the hands of the officials. The High Court is the palladium of justice to the people, and its independence should be unflinchingly maintained. The independence of the High Court gone, people will lose their confidence in the justice and integrity of British rule. As for Sir Griffith Evans, he has closely identified his interests with those of the Anglo-Indian community. He is a leading member of the Defence Association of the native-hating Europeans in this country. He has for a long time been representing the Anglo-Indian community in the Supreme Legislative Council and is a favoured counsellor of the Government. It will be a great misfortune to the Indian people if he is appointed to the Chief Justiceship of the Calcutta High Court. The Chief Justice of the Calcutta High Court should be a man of unquestionable impartiality and independence.

CHINSURA
VARTAVAHA
June 14th, 1896.

15. The *Chinsura Vartavaha* of the 14th June complains that the Magistrate of Hooghly published the following notification on the 11th June last:—

"Notice is hereby given for the information of the Vakils, Muktears, Revenue Agents and other outsiders that they should not enter any office in the Collectorate unless with the permission of a gazetted officer. If any one is found acting against the order, he will be turned out and the head ministerial officer of every department will be liable to a fine of Rs. 10 in each instance."

This notification has unnecessarily caused the public very great inconvenience. The public have frequently to go to the offices in the Collectorate on urgent business, and it will be very great inconvenience to them if they are prevented from entering these offices without the permission of a gazetted officer.

HITAISHI
June 16th, 1896.

16. The *Hitaishi* of the 16th June brings the following charges against The Subdivisional Officer of Ghatail in the Midnapore district:—

- (1) The officer ordinarily comes to court after mid-day, and does not take up case work before 2 P.M. The court is accordingly held till 8 or 9 P.M. in all seasons.
- (2) He abuses his amla by calling them "stupid," "dunces," &c., and his peons by calling them *salá*. He does not also hesitate to slander and abuse in open court the Assistant Surgeon of the place, because the latter differs from him in his opinion regarding many matters.
- (3) He insults the women who come to his cutcherry by levelling jokes at them.
- (4) He observes no rule about going out into the mufassal. He is seized with a travelling whim one day; a notice is forthwith issued; and the next day he is on tour followed by a train of parties, witnesses and mukhters. This causes serious inconvenience to all concerned.
- (5) He often abuses his summary power.

(c)—Jails.

17. The *Sahachar* of the 10th June says that at the instance of the Relief Society in Calcutta, the Howard Association

Sahachar,
June 10th, 1896.

The health of prisoners in the Bengal jails. in England asked the Government to enquire into the cause of the high death rate prevailing in the Indian jails. A Committee was accordingly appointed, and it accepted some of the suggestions made by the Relief Society. From this time the condition of prisoners began to improve, and the writer is glad to notice that the present Lieutenant-Governor of Bengal has, according to the suggestion of the Relief Society, instructed all chief officers in the Bengal jails to see that the prisoners are kindly treated. The Relief Society attributed the high death-rate to hard labour and ill-treatment, and therefore recommended that the time for labour should be shortened. It is a matter for congratulation that, as the result of Government's efforts at improving the health of prisoners, last year there were only 27 deaths per thousand among the jail population in Bengal—a rate lower than that of any year during the last half century. At present the lower jail staff very much ill-treat the prisoners, and the fact of such treatment does not frequently come to the knowledge of the superior officers. Government should enquire if it is true that Brahman prisoners are not allowed to wear their sacred thread in jail.

18. The *Dacca Prakash* of the 14th June has the following:—

Dacca Prakash,
June 14th, 1896.

Jail mortality, &c.

It is certainly a matter of gratification that jail mortality last year showed a remarkable falling off, its rate coming down from 62·2 per thousand to 27·3 per thousand. Jail mortality, however, is still very heavy, and the Government must still be held responsible for what is no better than homicide in our jails,—responsible, that is, for the lives of those who, sentenced to imprisonment, die helpless victims to the inhumane jail regulations. The Inspector-General boasts that the rate of jail mortality is lower than the rate of mortality among the outside population. Nothing could be more misleading than this statement which, after all, is of no value to one who possesses a grain of common sense. The jail population consists of able-bodied men—men who have made a wrong use of their strength and have exercised it to the injury of other persons. Among the outside population the death-roll is swelled by the death of sickly people, children, and aged and infirm persons. Very few able-bodied men among the outside population die. It is doubtful whether even one such able-bodied man dies in a thousand. But more than twenty-seven able-bodied men in a thousand die in our jails. This death-rate can by no means be said to be a natural or normal rate. This cannot be called natural death. This is homicide.

Jail mortality is heaviest among Hindu prisoners. The food regulation in our jails does not kill a Musalman or a Christian; it cannot but kill a Hindu. No caste distinction is observed in Indian jails. High caste and low caste Hindus, nay, Hindus, Musalmans and Christians are made to sit in the same line, when eating their food. This is revolting to a Hindu. A Hindu placed in this position cannot eat his meal. He only mimics eating to satisfy the jail warder. A Hindu cannot eat the food cooked by a man who is not known to him, and the jail cooks, in their jail uniforms, look more like Musalmans than Hindus. On all these grounds it is no exaggeration to say that Hindu prisoners die of starvation in the jail; and even if they are fortunate enough to come out of the jail with their lives, many of them succumb after their release to the effects of starvation. Mortality among Hindu prisoners cannot be reduced so long as they are not allowed to cook their own food and observe caste distinction in eating it.

Another cause of jail mortality is the unsatisfactory character of the jail diet. The jail officers often misappropriate the better portion of the food-stuffs, and this misappropriation has no chance of being detected if the Civil Surgeons who inspect the jails be not personally present both when the food is distributed to the prisoners and when it is cooked. The practice of giving three meals to every prisoner causes the Hindu prisoner very great inconvenience. Unlike the Christian and the Musalman, the Hindu is not used to any morning meal. The morning meal given to him is wasted, while the

other two meals prove insufficient to him on account of their quantity, being diminished by the quantity of the morning meal, which is as a rule of no use to him. So far as native prisoners are concerned, no distinction is observed in the quality of the jail diet. A distinction in the quality of food is observed as between a native and a European prisoner, but no such distinction is observed as between a high-class native and a low-class native prisoner. This is certainly wrong. What is good food for a low class native is bad food for a high-class native. High-class native prisoners should, therefore, be given better diet, and should also be allowed to cook their own food, or have it cooked by known men.

The nationality and the religious persuasion of the inmates of our jails are an interesting study, and this study ought to convince the Government of the folly of encouraging the propagation of Christianity in this country at the cost of the Hindus and Musalmans. Very few Christians accused of crime are convicted and sent to jail. Still their number in the jails is strikingly preponderating. Last year the number of inmates in our jails was 33,246, of whom 18,984, or 57.1 per cent., were Hindus, 12,546, or 37.73 per cent., were Musalmans, and 527, or 1.59 per cent., were Christians. Compared with the total number of Hindu, Musalman, and Christian inhabitants of Bengal, the number of Christian prisoners were 237 times and the number of Musalman prisoners twice as large as the number of Hindu prisoners. Thanks be to the Government which is encouraging the propagation of Christianity in this country with the money of the Hindus and the Musalmans! Christian training and the society of Christians have led to the increase of sin and crime in this country. One shudders to think of the future when the entire Indian population will be converted to Christianity.

(d)—Education.

DARUSSALTANAT
AND URDU GUIDE,
June 11th, 1896.

19. The *Darussaltanat and Urdu Guide* of the 11th June is at a loss to

A new rule about admission
to the Industrial School and the
Temple Medical School at Patna.

understand what led the authorities to require a knowledge of English in candidates desirous of taking admission into the Industrial School and the Temple Medical School at Patna. There are few

men in Bihar who can afford to give English education to their sons. The loss which must be sustained by the Biharis under the new restriction will, therefore, far outweigh the advantage which they will derive from having English-knowing doctors and artisans. The authorities should think before giving effect to the restriction.

PRATIKAR,
June 12th, 1896.

20. The *Pratihar* of the 12th June says that besides the Deputy Inspector and one Departmental Sub-Inspector, there are

The educational expenditure of
the Murshidabad District Board.

four Sub-Inspectors and one Inspecting Pandit in the Murshidabad district, whose services are entertained by the District Board. The expenditure of Rs. 3,223 by the District

Board upon its inspecting staff, out of a total educational expenditure of Rs. 21,303, seems too large. The post of the Inspecting Pandit ought to be abolished, as inspection of the lower primary schools is not needed, in consequence of most *gurus* receiving rewards on the result system. The money which will be thus saved may be used in granting aids to pathsalas or in granting more scholarships on the results of the lower primary examination, since the present allotment of only Rs. 400 is too small for the latter purpose. Government has reduced its educational expenditure by throwing the burden of middle vernacular and middle English schools on the District Boards. But the law authorises the expenditure of road cess money upon primary education alone.

SANJIVANI,
June 13th, 1896.

21. The *Sanjivani* of the 13th June understands that a new rule is about

A Medical College rule.

to be enforced in the Calcutta Medical College, laying down that not more than one hundred

students should be admitted into it. This rule, if enforced, will not only deprive many young men of the chance of earning their bread, but will also deprive suffering humanity in India of an opportunity of being relieved from distress. Epidemics and diseases are ever on the increase in the country. In the mufassal the number of competent and qualified medical practitioners is very small, and thousands die a prey to ignorant quacks. Qualified medical

practitioners were never more wanted than now, but the doors of the Medical College are going to be shut against aspiring young men, thus limiting the supply of competent medical practitioners. The medical profession, moreover, is the only profession which has now a fair chance of being a paying one. The public offices are more than full; the Bar is overcrowded; the railway and mercantile offices have almost become reserved ground for Eurasians and Anglo-Indians, and Indian young men were taking to the practice of medicine, finding it to be the only paying profession in the country at present. But they will now find the entrance to this profession closed against them. Sir Charles Elliott, who professed to be a well wisher of the student community, is responsible for the wrong which is thus going to be done to them. But it is to be hoped that Sir Alexander Mackenzie and Mr. Bolton, both of whom are known to be well-wishers of the native community, will do justice to Indian students, and also bring about an increase in the supply of qualified medical practitioners by throwing the gates of the Medical College wide open to the public.

22. The *Dacca Prakash* of the 14th June does not approve of the plan of transferring the Sub-Inspectors of Schools in Dacca to other districts. Instead of transferring these men from one district to another, it will be better to transfer them from one subdivision to another in the same district.

DACCA PRAKASH,
June 14th, 1896.

(e)—Local Self-Government and Municipal Administration.

23. A correspondent of the *Rangpur Dikprakash* of the 4th June says that there have been copious showers of rain in Gaibandha in the Rangpur district. If there be not many more showers of rain cultivation will be facilitated to some extent. The rains have not, however, removed the scarcity of drinking water.

RANGPUR DIK-
PRAKASH,
June 4th, 1896.

24. The *Burdwan Sanjivani* of the 9th June complain that there is water scarcity in Jaugram, a village under the jurisdiction of the Jamalpur thana in the Burdwan district. The scarcity of water and the use of polluted water by the villagers have led to an outbreak of cholera. The villagers have petitioned the District Magistrate, praying for the removal of the water scarcity. Their prayer, however, has not yet borne any fruit.

BURDWAN SANJIVANI,
June 9th, 1896.

25. A correspondent of the *Sahachar* of the 10th June, writing from Baraset, in the 24-Parganas district, complains of water-scarcity in the subdivision. The recent rainfall has benefited the crops, but has not filled the tanks so much as to supply drinking water either to men or to animals. The Sen tank is the only tank which is supplying water to all living within four miles of it. The Baraset Municipality has earned the thanks of the rate-payers by erecting three or four pumps which are supplying drinking water. But the rate-payers do not find a sufficient supply for washing purposes.

SAHACHAR,
June 10th, 1896.

26. The *Murshidabad Hitaishi* of the 10th June writes as follows:—
Our hearts tremble with fear as we hear a proposal to impose fresh taxes upon the Bengalis. The present condition of the Bengalis is miserable enough. Wails of scarcity may be heard rising from all directions, and most people do not get two full meals a day.

MURSHIDABAD
HITAISHI,
June 10th, 1896.

Of the three proposed taxes for water-supply, we have not much to say about the tax on wheels. But we can on no account approve of a tax on processions. The only processions which pass the streets in this country are marriage processions and religious processions. To impose a tax on either will be highly unjust, and may be regarded as an interference with the religion of the people. A marriage tax will also be objectionable. From whomsoever this tax is levied, it is certain that its burden will ultimately fall on the already oppressed bride's father. The Lieutenant-Governor is pleased to state that "the levy of such a tax may be found in practice to appeal to the popular instinct of display, and that the official receipt showing that a particular person has paid the tax on a certain outlay, as stated by himself or appraised by the Committee, may come to be regarded in popular estimation as evidence that the

individual has discharged a social obligation with suitable pomp and circumstance." But His Honour also says that "the tax may also indirectly tend to bring about a reduction of wasteful expenditure." We do not know how to reconcile two such statements.

We humbly pray Sir Alexander Mackenzie not to place any additional burden of taxation upon the poor, miserable Bengalis. A heavier burden will crush them to death. Much sanitary improvement can be effected if only a portion of the road cess, chaukidari cess and ferry and pound receipts realised in every village is devoted to the supply of local needs. Contributions from these sources of income should be made at least to those villages which suffer severely from water-scarcity. A fresh taxation for water-supply will add food-scarcity to water-scarcity.

VIKRAMPUR,
June 11th, 1896.

27. The *Vikrampur* of the 11th June draws the attention of the Sanitary authorities in Calcutta and other large towns in Bengal to the exposed condition in which sweetmeats are kept for sale in all such towns. These sweetmeats thus become covered with dust, and are allowed to be touched by anybody and everybody. Besides, they are often coloured with materials which prove injurious to the health when eaten. It is, indeed, no exaggeration to say that these sweetmeat shops are prolific sources of cholera.

PRATIKAR,
June 12th, 1896.

28. The *Pratihar* of the 12th June says that arguments may be brought forward both against and in favour of the proposed marriage and procession taxes. On the one hand, it may be urged that it is perfectly reasonable for people who are spending money on music, processions, &c., to pay something for the benefit of their country. On the other, it may be said that people may be willing to make voluntary contributions for public benefit, but they might object to a compulsory tax. Rules and restrictions are always disliked. Who does not know what trouble and expense a man has to undergo in getting out a pass for a musical procession in a municipal town?

A tax upon religious processions, again, will be an interference with religion, which will look like an attempt to check the religious instincts of the people. A tax upon domestic ceremonies, like *annaprasana*, will yield too little income to be thought of. A marriage tax, too, will not yield much.

An indiscriminate wheel tax cannot be approved. But as cart traffic injures village roads more than any other traffic, a small tax may be levied on carts which ply for hire, but not on carts which ply on their owners' account.

The three proposed taxes will be, however, new imposts upon the people, which will not enable authorities to remove water-scarcity. Sufficient provision for water-supply can be made by inducing rich people to spend money for the purpose. Rich people are now-a-days running mad after titles, and if Government confer titles upon such of them as help to remove water-scarcity, a large number of tanks will be excavated and re-excavated within a very short period. Bengal still contains zamindars, and lakhs of rupees are still collected when Government sends round subscription books. Let Government spend a few letters of the alphabet, and the mass of the people will be relieved, without anything taken from the public exchequer. The large sums which native traders in all places in Bengal raise by means of small contributions, called *iswarvritti*, levied upon their profits, and which are spent upon *barayari* festivals, may be utilised for the purpose of water-supply. Another source which may yield a fairly large sum, which will be available for water-supply, is the sale by District Boards of all large roadside *babla* (acacia) trees. The people of every village may also willingly contribute something in the shape of subscriptions towards water-supply, the Union Committees being entrusted with the collection.

PRATIKAR.

29. The same paper says that though the District Board of Murshidabad derives an income of Rs. 11,807 from its pounds, everybody knows how the impounded cattle are fed and sheltered. The responsibility for feeding rests with the *ijardars*, and a poor animal which has been detained in a pound for a week comes out in a dying condition. The shelter is provided by the District Board itself, and something like two hundred rupees is said to be spent every year for the purpose. Unfortunately, the best part of even this small

Cattle-pounds in the Murshidabad district.

allotment is frittered away. Besides the rent which is realised from farmers, the Board raises a revenue of about five hundred rupees by the sale of unclaimed animals. The authorities thus appear very careful about their income; but they care little for the feeding and sheltering of the poor animals, which are the sources from which so much income is derived.

30. The *Mihir-o-Sudhakar* of the 13th June goes on publishing the depositions in the case of Kailas Chandra Setna and others *versus* the Chairman of the Midnapore Municipality.

MIHIR-O-SUDHAKAR,
June 13th, 1896.

Oppression by the Midnapore Municipality.

31. The *Saraswat Patra* of the 13th June thus comments on the proposed water-supply taxation:—

SARASWAT PATRA,
June 13th, 1896.

The proposed water-supply taxation.

The Lieutenant-Governor's motive is highly commendable. It is his object to supply water to the thirty millions of Bengal. But the improvement of water-supply in the mufassal is a costly affair. The Government has no money to spare, and the Lieutenant-Governor is forced, evidently against his will, to propose the imposition of taxes on the shoulders of the tax-ridden people. It will be an impious act to question Sir Alexander's motive, or cast reflections on his conduct. We grant that he is right, but we cannot but say at the same time that it is impossible for the people of this country to pay more taxes.

In our opinion an improvement of the water-supply in the mufassal can be brought about without imposing new taxes. Let the surplus of the road cess fund and advances under the Agricultural Loans Act be turned to good account. Let the Government also appeal to the charitable feelings of the rich zamindars. The digging of tanks and wells is still looked upon as an act of religious obligation in this country; and if our millionaires are encouraged with official recognition in the shape of bestowal of titles, they will be very glad to spend money, without stint, on the improvement of water-supply. Such a method, while it will carry out Government's object, will, at the same time, give rise to no unfavourable or captious criticism of the Lieutenant-Governor's conduct, which always pains us. His motive is unquestionably good. Let, therefore, the voice of fault-finding criticism be hushed so far as he is concerned.

32. A correspondent of the *Sanjivani* of the 13th June complains of the conduct of Babu Gagan Chandra Biswas, District Engineer of Jalpaiguri. It is complained that Gagan Babu is in the habit of patronising his friends and relations at the cost of the public. Strange to say, almost all the District Board contractors are some way or other related to the District Engineer. Babu Sib Chandra Biswas, the chief contractor, is his uncle. Pratap Haldar, another contractor, is also related to him. His son's wife and Gagan Babu's wife are sisters. Panchanan Haldar is Gagan Babu's casteman and fellow-villager. Is not this a jobbery? Will not the District Board make an inquiry into these allegations? The new Chairman of the District Board is a shrewd and just man. He ought not to allow such jobberies to be committed.

SANJIVANI,
June 13th, 1896.

The District Engineer is also in the habit of devoting his time to the inspection and management of many tea gardens to the neglect of his official duties. He is a paid director of many tea companies, and is handsomely paid for his inspection and management of tea gardens. Here are a few specific instances. He was paid Rs. 200 for inspecting the Northern Bengal tea garden seventeen times, and Rs. 125 for inspecting the Jalpaiguri Tea Company's garden eight times. He has also inspected the Anjuman tea garden six times, and the proprietors have promised to pay him handsomely if he can improve the condition of the garden within a year. How long will this state of things be tolerated? Babu Gagan Chandra draws the handsome pay of Rs. 500 a month, and a handsome travelling allowance too. His whole time is at the disposal of the District Board, and he ought to be taken to task for devoting this time to the inspection of tea gardens on his private account. The members of the District Board ought not to tolerate the misconduct of the District Engineer. Let them institute an inquiry into his conduct, and the *Sanjivani's* correspondent will be prepared to prove his allegations against him.

SANJIVANI,
June 13th, 1896.

33. The same paper complains that the sanitary condition of Samastipur, in the Darbhanga district, is deplorable. A cholera epidemic breaks out in the village regularly every year. The water of the Gandak, the only source of water-supply to the villagers, is polluted by dead bodies. Samastipur is a subdivision, but it has not yet been blessed with a municipality, without which the sanitary condition of the place is not likely to improve.

BANGAVASI,
June 13th, 1896.

34. The *Bangavasi* of the 13th June has the following :—

There was water-scarcity in Bengal, and a loud cry was raised. There was a good deal of writing about it in the native press, and the native members of the Legislative Council echoed the plaintive cry of the thirsty millions. There was a copious shower of tears shed, which watered and nurtured the hope of relief which was like a plant which the distressed people planted in their hearts. This plant has now grown into a tree, and the tree is about to bear fruit. The prayer of the people is going to be granted. The Government has resolved to remove water-scarcity, and with this object in view has proposed to impose new taxes. The flood of tears which will now be shed by the tax-ridden people will mingle with the water of the tanks and wells, which will be dug with money wrung from them in the shape of taxes.

But do not blame the Government. It is we who are to blame. Fortune is against us, and we must bear the consequences of our acts (*karma*). Sir Alexander Mackenzie is a kind and high-minded ruler. A ruler like him never sat on the throne of Bengal. When a ruler like him has formulated the new measure of taxation, fate must certainly be hostile to us.

The Government, we say again, is not certainly to blame. We say this not in jest, but in earnest. There can be no doubt that the Government has been moved by the sufferings of the people. The cry for water has entered into its heart, and the thought of removing the evil is racking its brain. But what can it do? The public exchequer is empty, and the Government is unable to improve the water-supply in the mufassal at its own cost. It has pleaded its poverty in a lengthy resolution recently published in the *Calcutta Gazette*.

But the Government need not have given an explanation. It is clear to us, if not to any body else, that our rulers will not bring money from their own country to spend it for our welfare. Englishmen have not come to this country on a philanthropic mission. They have come here to earn their bread. The revenue which the Government raises from the subject-people must first of all be devoted to the promotion of the ruler's interests, and then, if it has money to spare, it has no objection to spend it for the welfare of the subject-people. The British Government is mighty and powerful. Let it but raise its finger, and the lofty Himalaya will hang down his head, and the mighty ocean will swell and lash itself into tremendous breakers. At its bidding we may have even to lay down our lives. Why, then, this pretence of an explanation to submissive slaves who are made to carry out their ruler's behests?

What the Government says is all true. It is true that the public exchequer is empty. It is also true that the source of charity has run dry in the country, that the religious sentiment which inspired the digging of tanks and wells has become weaker than it once was, and that more ostentatious forms of benevolence have come into fashion, which compete seriously with local works of charity. Under these circumstances what can the Government do but raise money by taxation? And when it has resolved to remove water-scarcity and impose new taxes for the purpose, it will carry out its resolution. Our agitation and outcry will be of no avail.

We have already said that we should thank ourselves for our own ill-luck. Otherwise, why in this country alone should the question of taxation be raised in connection with the improvement of water-supply? Human imagination fails to conceive the age and antiquity of India. Millions of dynasties have ruled over the country one after another. The British Government is but of yesterday. During millions of years past there was never a water-scarcity in the country. And why has water-scarcity broken out under British rule? From time out of mind kings in India had been digging tanks and wells for a people who looked upon the improvement of water-supply as a matter of

religious obligation. After millions of years the people now for the first time feel a want of water. Old tanks have dried up, and with them the sources of charity in this country. To whom shall we tell this tale of woe? To whom shall we confide this story of shame? We do not want tanks, we do not want water. Let India be turned into a dreary desert. Let the ten suns of fate rise and burn it into ashes. Let there be a universal conflagration. No more water—let us better have no water.

The proposed taxation, says the Government, will increase the importance and usefulness of the self-governing bodies. The Union Committees will be invested with the power of levying taxes on marriage, musical processions and wheeled conveyances. With the money thus raised these bodies will improve the water-supply in the villages under their jurisdiction and improve their general sanitary condition. The people must pay new taxes; they must live in comfort and happiness; it matters not whether they live or die.

If the Government is resolved to impose new taxes it will impose them, our protest and our prayer notwithstanding. But let us still hope—and it is hope that often makes men live even when they have no other consolation left—that the Government has not yet resolved to impose new taxes, that the proposed measure is still in its inception, and will take some time to mature. If that be the case, we will venture to make a humble payer. Let the Government postpone the carrying out of its measure for twenty or twenty-five years, and let it give us an opportunity to try our best to cultivate the religious spirit which characterised our forefathers, and inspired the digging of tanks and wells. If, within this period, we fail to fulfil our promise and cannot improve our water-supply, let the Government carry out its threat and impose taxes on us. Religion has not yet fled from the country, and the religious spirit which so long inspired the people has not yet become totally extinct. If new taxes are imposed the burden will fall not only on the shoulders of those who ought to be punished for their fault, but also on the shoulders of innocent people who have not yet disowned their subjection to the commands of religion.

35. The same paper while thanking the Calcutta Municipality for making arrangements for the throwing of the ashes of the Hindu dead into the sea, proposes that the Municipal Commissioners should also make arrangements for the burying of the dead bodies of Hindu infants. The *sastras* prohibit the burning of the dead bodies of infants. But in Calcutta there is no arrangement for the burying of these dead bodies. They are conveyed to the burning ghats where they are placed in hollows and covered with earth, and are afterwards burnt by the *murda farashes*. This objectionable practice goes directly against the *sastras*.

36. The *Sulabh Dainik* of the 13th June complains that there is great water-scarcity in Khulna town. The tanks and wells have all dried up. The water of the Kapotakshi has become saltish and is undrinkable. The cattle drinking this water are dying.

37. The *Chinsura Vartavaha* of the 14th June has the following:—
Sir Alexander Mackenzie's appointment to the Lieutenant-Governorship led us to entertain great hopes, but unfortunately for us they are going to be dashed to the ground. When fortune turns against a person nectar changes into poison and the sandal tree becomes infested with venomous snakes. Even under the rule of a sympathetic and kind-hearted Lieutenant-Governor like Sir Alexander Mackenzie the people are going to be taxed. His Honour showed great zeal and enthusiasm in his attempt to remove the prevailing water-scarcity, and the suffering millions loudly gave expression to their gratitude, and even went the length of worshipping him as a god. The Hindus are by nature a loyal people. They never fail to abide by the command of the ruling power, and it matters little to them whether the Government is native or foreign. The least sympathy of the ruler makes them forget all their sufferings, while the least injustice done by him gives them the acutest pain. This is only a proof of their deep loyalty. This is not a fault, but a virtue. This is the reason why the proposed taxation has thrown the people almost into a consternation. In great distress, they now represent their grievances to the

BANGAVASI,
June 13th, 1896.

SULABH DAINIK,
June 13th, 1896.

CHINSURA VARTAVAHA,
June 14th, 1896.

Government and humbly supplicate it not to impose any more taxes on their aching shoulders. They are injured and oppressed and they have a right to complain. Over-burdened as they already are with taxes, they can bear no more burdens. Sir Alexander Mackenzie cannot be ignorant of this fact, and it will not be wrong to hope that he will, after due deliberation, give up his resolution to place a fresh burden of taxation on them. Sir Alexander Mackenzie's kindness and sympathy are too well known to the people to lead them to question the sincerity and honesty of his motive, even if he commits an error of judgment and carries out his resolution of imposing new taxes on the people. But we earnestly hope that the Lieutenant-Governor will not be misled by his advisers. If he—even he—disappoints the people, they will never more dare to expect any good from their rulers. It will be a cruelty to impose any more taxes on the people—on the half-starved, ragged and suffering millions of Bengal. They have already been over-taxed. They pay taxes for all purposes. There is not an object for which they do not pay a tax. But the pity of it is that the taxes paid by them are rarely spent for the objects and purposes for which they are at first imposed. The revenue raised from the people is rarely spent for their welfare. They pay the road cess, but let them pray for the construction of a road and the Government is sure to plead poverty. Taxes are raised for the construction of works of public utility, but when the question of constructing them comes, there is no money to be found, and the Government taxes the people with want of charity. Who can say that the proposed water-supply cess will not share the fate of the road and public works cesses. The Government has in many cases broken its promise and people have therefore lost their confidence in its integrity.

CHINSURA VARTA-
VAHA,
June 14th, 1896.

38. The same paper complains that the filtered water-supply in Howrah has not been an unmixed blessing to the rate-payers of the Howrah Municipality. The Howrah people pay a larger amount of taxes than even the rate-payers of the Calcutta Municipality; and an additional burden has now been imposed on them in the shape of the water-rate. In Howrah there are only a hundred miles of metalled road, and water-pipes have been laid only in thirty-seven miles. Very few rate-payers, therefore, enjoy the benefit of the filtered water-supply. The Commissioners proposed that pipes should be laid in additional forty-four miles, and the Resident Engineer proposed that the two-inch pipes in twenty-two lanes should be replaced by three-inch pipes. None of these proposals has, however, been sanctioned. It was resolved that a hydrant should be placed after every six hundred feet, but this resolution has not been given effect to. The supply of water is also very inadequate in Howrah. Twenty gallons per head is too inadequate to meet the demand of the public. The rule that house-connection should not be granted to a house the yearly rent of which does not exceed one hundred rupees presses very heavily on the middle-class people in Howrah.

AL PUNCH,
May 14th, 1896.

39. *Al-Punch* of the 14th May says that a meeting of the Patna Municipality, with Mr. Inglis in the chair, was held for the purpose of enquiring who was to be found fault with for the disappearance of some cases of kerosine oil from the municipal store-house. Some of the Commissioners made reflections on the conduct of a Eurasian employé saying that he might have had a hand in the bad business, and asked Mr. Inglis to dismiss him. At this Mr. Inglis lost his temper and dispersed the meeting, uttering at the same time some words which were not audible. It was unwise on the part of Mr. Inglis to act in this way. There is a doubt about the honesty of that Eurasian officer, and he ought to be dismissed with a vote of censure.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 14th, 1896.

40. If Mr. O'Flaherty, asks the *Dainik-o-Samachar Chandrika* of the 14th June, has been dismissed for his fault, how is it that it has been proposed to re-appoint him to his former post? To the vacant post of Superintendent a competent Bengali ought to be appointed. One of the native Assistant Engineers in the service of the Municipality will do very well for the post. Babu Abhay Chandra Datta, an able Engineer in the service of the Municipality, may accept the post if it is offered to him. He will be the right man in the right place. It has been

already proved that an honest and competent European cannot be had for the post for five hundred rupees. No further experiment ought to be made.

(g)—*Railways and communications, including canals and irrigation.*

41. The *Hitavadi* of the 12th June says that since the departure of Colonel Gardiner on leave and the appointment of Mr. Dring in place of the late Mr. Rutherford, railway employes on the East Indian Railway have been showing themselves more prone to oppression. Some correspondents have communicated to us the following case of railway oppression:—

HITAVADI,
June 12th, 1896.

On the 8th June last, as a morning down train reached the Lilua station, a ticket-collector began to collect tickets. In one of the intermediate compartments one Satyacharan Mukerji, a boy of 18 or 19, sat nearest to the ticket-collector, and everybody in the compartment therefore delivered his ticket through him. One of the tickets delivered happened to be a third class one. On receiving it the ticket-collector demanded excess fare from him. Satya Babu replied that the ticket he had delivered was not his, and pointed out the man whose ticket it was. He also produced his own intermediate class ticket for inspection. The ticket-collector would not receive Satya Babu's ticket and insisted that as it was he who had handed to him the third class ticket, he and no other must pay the excess fare. Everybody in the compartment observed that this was grossly unjust, and the man who had given the third class ticket owned the ticket as his and offered to pay the excess fare. The ticket-collector, however, refused to accept money from him. He said—"I don't know you. I won't receive your money," and saying this at first pulled Satya Babu by the hand and then by the neck. At this time the train began to move, and the ticket-collector made for the brake-van, remarking:—"All right, come, I will get you prosecuted at Howrah." When the train reached Howrah, the ticket-collector dragged Satya Babu by the hand into a room. Some passengers tried to peep into the room, but two other Eurasian ticket-collectors obstructed their view by stationing themselves at the door. The passengers then went to report the matter to the Assistant Station Master. They found Satya Babu and the ticket-collector with that officer. One of the passengers, Trailokya Babu, went up to the Assistant Station Master while the rest remained standing at the door. Satya Babu told how the matter stood, upon which the ticket-collector thundered out: "Damned liar. That ticket does not belong to him but it belongs to the other man (pointing to Trailokya Babu) who has come to support his case." Trailokya Babu said that the ticket was not his and that his own ticket was with him. He then produced his monthly ticket. After some argument with the ticket-collector, the Assistant Station Master told Satya Babu that he might go away. He was about to go away, when the ticket-collector opposed him, saying "Don't go away. If the Station Master does not prosecute you, I will prosecute you." The Assistant Station Master, who was greatly displeased with the ticket-collector's conduct, then took Satya Babu to the Station Master. The Station Master sent Satya Babu under the custody of a Railway Police serjeant to the Police Office with some written order. The Police Inspector asked Satya Babu some questions, and Satya Babu showed him his ticket. He then sent Satya Babu back to the Station Master with some remarks in reply. The station master then took Satya Babu's ticket and let him go. Satya Babu told the other passengers that the ticket-collector abused him in foul language, and was about to strike him in the room into which he had been first taken. The undermentioned gentlemen were witnesses of this occurrence:—

Babu Nandalal Roy, Official Assignee's Office; Babu Sarat Chander Biswas, Messrs. Finlay, Muir and Company's Office; Babu Sarat Chandra Basu, Messrs. Graham and Company's Office; Babu Trailokya Nath Banerji, Babu Nibaran Chandra Mukherji, Babu Rajkrishna Mukherji, Ships Banian's Stevedore, Bentinck Street; Babu Debendra Nath Banerji, Broker; Babu Satish Chandra Das, George Mifsud and Company's Office, Radha Bazar; Babu Akshay Kumar Ghose, Port Commissioners' Office; Babu Banku Bihari Das, Messrs. Gladstone, Wyllie's Office.

42. Referring to the construction of railways in the Native States, observes the *Bangavasi* of the 13th June, the *Pioneer* argues that if railways had really been prejudicial to the

BANGAVASI,
June 13th, 1896.

interests of India, the Native Chiefs would not have tolerated their construction in their territories. But there are Native Chiefs who cannot visit their wives without the permission of the Resident, and it does not take shrewd people long to understand how far these puppets are free in the matter of the construction of railways in their States. The agitation in England got up by English merchants for the pushing on of the construction of railways in India clearly shows whose interests are best served by railways.

(h)—General.

MURSHIDABAD
HITAISHI,
June 10th, 1896.

43. The *Murshidabad Hitaishi* of the 10th June says that the people of Berhampore in the Murshidabad district are being seriously inconvenienced by the conduct of their Sub-Registrar, Babu Durgakanta Rai Chaudhuri.

Whoever has occasion to come to his office on business wishes to see him removed. The Sub-Registrar's conduct was more than once brought to the notice of the Inspector-General of Registration, but no attention has been paid to those representations. Probably, the Inspector-General has not found the Sub-Registrar's conduct to be blameworthy, or he would not continue to inflict such a capricious officer upon the public. If the authorities only care to look into the record of the daily work performed by the Sub-Registrar, they will see that a document is seldom registered by him in one day.

The cutcherry is now held in the morning, and the Sub-Registrar attends from 9 A.M. to 11 A.M. He has to finish the day's work in two hours; so, on various excuses, a large number of documents are rejected.

Documents which are found mentioned in the printed daily list which is hung up every day in front of the cutcherry as being ready for return are not returned when their return is asked for.

The Sub-Registrar also treats his amla in a highhanded manner. A muharrir on Rs. 15 a month has been required by him to move his lodgings to Gorabazar near the cutcherry on pain of being dismissed.

HITAVADI,
June 12th, 1896.

44. The *Hitavadi* of the 12th June says that the late Babu Kristodas Pal rightly said that the Cooly Act was nothing more or less than a Slave Act. Lord Ripon's Government reduced the term of cooly contract from five to four years, and held out hopes that when railway communication would be established between Assam and the other provinces that term would be reduced still further, or the contract system would be abolished altogether. That time has now come.

The Cooly Act is a blot upon English rule. Who shall count the number of happy homes which it has rendered cheerless, of happy lives which it has blighted, of simple innocent souls whom it has given over to grinding oppression? Who is not aware of the arts of the recruiters and of the misery of the coolies? In deference to a widespread protest against the Cooly Act, Government appointed a Commission to enquire into its working. The report of that Commission has not yet come into the writer's hands. The Commission is, however, said to have recommended that the contract system should be maintained only in the valley of the Brahmaputra and abolished everywhere else. One of the members of the Commission, Mr. Begg, said the other day in the 'Tea Planters' Association that the Commission had discovered many defects in the present system. Mr. Playfair, the Chairman of the Chamber of Commerce, also says:—"The system under which labour has been obtained is costly, results are unreliable, and the method in certain hands is open to abuse."

Englishmen would not have condemned the present system if it had not been found productive of great hardship and oppression. The Commission would abolish the Cooly Act only from certain tracts. The writer, however, wishes to see it abolished from every part of the country. Is it not disgraceful that men should be compelled to labour against their wishes under the rule of a people who are the favourite sons of freedom, advocates of free trade and determined opponents of slavery?

The following is an instance of the way in which simple people are entrapped by the recruiters:—The other day a police officer went to inspect the

coolly depôt of Messrs. Carlisle and Company at Baliaghata. Twenty-seven inmates informed him that they had been brought there by false promises of service in Calcutta, and that they were extremely unwilling to go to Assam. The Police Officer took them before Babu Syamadhav Roy, Deputy Magistrate of Sealdah, who ordered the Company to send the coolies to the Deputy Commissioner of Purulia, whence they would be sent to their respective homes. The Police also quite lately delivered a man and his daughter from the depôt of Messrs. Catchick and Young at Tangra. Such things will be at an end when the Cooly Act is abolished.

Extreme poverty now prevails in almost every part of the country. If labourers therefore receive an assurance of being able to earn their subsistence without being subjected to oppression, there is no reason to fear that they will be deterred from going to Assam simply on account of the difficulty of the journey. The Commission has only taken the evidence of the planters. If it had taken the evidence of coolies as well it would have known that labourers do not wish to go to Assam because of inadequate remuneration, oppression, and the contract system.

45. The same paper says that Mr. Ponton, Store-keeper in the Port Commissioner's Office, is in the habit of selling articles by private sale against the rules of Government. He sold, for instance, some time ago, some yellow metal sheets for less than the proper price. The following extracts will show that this was illegal :—

"Notification dated 21st February, 26th May and 29th June 1881, appointing Port Officer, Port Commissioners, etc., as Receiver of Wrecks under section 73 of the Indian Merchant Shipping Act VII of 1880:—

The Lieutenant-Governor is pleased to direct that all receivers of wreck shall under section 76 of the Act give due notice to the public of all wrecks found within their jurisdictions.

By order of the Lieutenant-Governor of Bengal.

Sd. A. Mackenzie,

Secy. to the Govt. of Bengal.

Wreckage under Rs. 100 in value. Notice to be hung up in the articles over Rs. 100 and under Rs. 500 to be advertised in three consecutive issues of the *Calcutta Gazette* (and also in the *Bengali* and *Uriya Gazettes* at the discretion of the Receiver), and if the value be over Rs. 500 in addition to the above notice, advertisement should also be inserted in 3 consecutive Mondays in the *Calcutta Exchange Gazette*.

General rules for the guidance of all departments sanctioned by the Lieutenant-Governor of Bengal:—

Paragraph 24.—The Store-keeper shall have charge of the wreck and anchorage articles, and shall be responsible for the safe custody of all such stores, until they are made over to the owners or disposed of by public auction.

Paragraph 25.—No block, plant, machinery rolling-stock or property of any description belonging to the Commissioners shall be sold or disposed of any way without their sanction."

Are these rules still in force? And, if so, was Mr. Ponton justified in selling the metal sheets in the way he did?

46. The same paper says that Government seems to regard Mr. Carnduff with special favour. He was within a very short space of time appointed an Under-Secretary to the

Government of Bengal. He was next appointed as Acting Sessions Judge of the 24-Parganas. Such was the learning and intelligence he displayed in that capacity, that the public were greatly relieved to see him appointed Acting Under-Secretary to the Government of India in the Judicial Department. Mr. Carnduff has since been confirmed in that post. So far so good; for Mr. Carnduff will never more disgrace the judicial bench. But in time he is sure

HITAVADI,
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HITAVADI

to become Secretary in that Department. But how will laws be drafted when he becomes Judicial Secretary?

MIHIR-O-SUDHAKAR,
June 12th, 1896.

47. One Mahtabuddin, writing from Fulia, in the Burdwan district, in the *Mihir-o-Sudhakar* of the 13th June, complains that in the Rayna Sub-Registry office *pardanishin* ladies coming to get deeds registered are made to come out of their palanquins and appear before the Sub-Registrar within his office. The mass of people in the *imfassal* are poor and cannot afford to take the Sub-Registrar to their houses, which means a commission fee of ten rupees and a travelling allowance at the rate of eight annas per mile. The Sub-Registrar says that in requiring women to come out of their palanquins, he acts in accordance with the instructions of Government. If so, Government should see its way to withdraw an order which does violence to the *pardah* system.

MIHIR-O-SUDHAKAR.

48. In compliance with a request of the Chief Commissioner of Assam, the same paper says that the Musalman lad, named Abdul Basik, who has been fraudulently sent as a cooly to an Assam tea garden, is employed under the name of Biswanath Kaivarta in the Rahmuri Balijan garden, Post Office Bhalua garden, district Dibrugarh. It is hoped that the Chief Commissioner will cause the boy to be released, and punish those who sent him up in spite of the provision of the law that no Muhammadan should be sent up as a cooly.

A cooly case.

BANGAVASI,
June, 18th, 1896.

49. A correspondent of the *Bangavasi* of the 16th June writes that a branch post office is badly wanted in Gomatali, a village in the Bhola subdivision of the Backergunge district. The local zamindar, Babu Bhagaban Chandra Rai, made an application some time ago to the Postal authorities praying for the opening of a branch post office in the village. He even deposited at the Tajmandri post office in the same district Rs. 120, of which Rs. 20 were raised among the villagers, as guarantee against any loss that might be incurred by the Government in working a "trial post office" for six months. Very lately, however, the District Superintendent of Post Offices has ordered that no post office can be opened at Gomatali, and that the deposit should be returned. It was with great difficulty that the people raised the amount of the deposit. Money is very scarce, and the villagers have every right to demand from the Postal authorities interest on the deposit money at the rate of 6½ per cent. for four months. It is, moreover, an insult to the people to return to them the small subscriptions they paid some four months ago. The Superintendent should reconsider his decision.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 16th, 1896.

50. There must be some reason, observes the *Dainik-o-Samachar Chandrika* of the 16th June, why the Lieutenant-Governor has revoked his former order and allowed the image of Buddha to be kept in the Burmese rest-house in Budh-Gaya. Dharmapala has influential patrons in England, the chief among whom, Sir Edwin Arnold, is not a man to be trifled with. The English people have naturally greater sympathy for the Buddhist than for the Hindu religion. Christians are by instinct opposed to the caste-system, and, unlike Hinduism, Buddhism permits no distinction of caste. There may also be some political reason underlying the Lieutenant-Governor's revocation of his former order. Dharmapala threatened the Government with the displeasure of the Buddhist countries. Such displeasure might arise from the prohibition of the placing of Buddha's image in Budh-Gaya; and this political manoeuvre of Dharmapala seems to have had its effect. Moreover, Sir Griffith Evans undertook to conduct the appeal against the Lieutenant-Governor's order. Sir Griffith Evans has great influence in the Viceroy's Council, and it is quite likely that he has won over the Viceroy to his side. Dharmapala's cause has now become triumphant, and twenty crores of Hindus have been made to yield to Buddhist obstinacy. Dharmapala's aggressive policy will now become more aggressive. The Buddhists in Gaya are already interfering with the pilgrims. This may lead to disturbances.

BANKURA DARPAN,
June 16th, 1896.

51. The *Bankura Darpan* of the 16th June says that no such improvement in the construction of cooly depôts as has been prescribed by Government will check fraudulent cooly recruitment. Only *sardari* coolies are now

Prevention of fraudulent cooly recruitment.

found in the depôts, and are registered in the town of Bankura. Coolies fraudulently recruited are detained for a day or two in the recruiter's own house and then sent on to Raniganj or Purulia for registration. The abuses of coolie recruitment will not be removed till local registration is enforced and unless non-registered recruiters are arrested whenever met with.

III.—LEGISLATIVE.

52. The *Sanjivani* of the 13th June complains that the Act for the segregation of lepers has become almost a dead letter. The Act notwithstanding, lepers are freely carrying on trade and exposing themselves before the public view. In Calcutta scores of lepers are found begging from house to house, loitering in public thoroughfares and dealing in food and other articles. If the law is not to be enforced, what was the use of passing it?

SANJIVANI,
June 13th, 1896.

The Act for the segregation of lepers—a dead letter.

VI.—MISCELLANEOUS.

53. *Al-Punch* of the 14th May insists upon the separation of Bihar from Bengal and its amalgamation with the Chief Commissionership of the Central Provinces.

AL PUNCH,
May 14th, 1896.

54. The *Bihar Bandhu* of the 28th May sees no good in the separation of Bihar from Bengal, because it fears that if separated from Bengal, Bihar will probably be reduced to a

BIHAR BANDHU.
May 28th, 1896.

non-regulation province.

55. The *Ulubaria Darpan* of the 1st June reports the proceedings of a public meeting lately held at Ulubaria for the purpose of electing delegates for the approaching Bengal Provincial Conference. At the meeting the local shop-keepers promised to pay Rs. 200 out of the *Barwari* fund, and the Standing Congress Committee Rs. 300 for the purpose of meeting the expenses of the coming Calcutta Congress. The ladies witnessing the proceedings from behind the *purdah* were appealed to for subscriptions, and about Rs. 80 were subscribed by them. The Editor of the *Hitavadi* appealed to the ladies in feeling terms and called upon them to urge their sons and husbands to advance the cause of the Congress. The speaker cited the example of the Carthaginian women, and observed that a mere hint from woman might achieve what the entire strength of man has failed to do.

ULUBARIA DARPAN
June 1st, 1896.

56. The *Bharat Mitra* of the 11th June says that the leaders of the Bihar community, both Hindu and Musulman, will petition the Government of India, asking for a separate administration for Bihar. The public meetings which are being held in different districts by the Biharis are decidedly of opinion that under the Bengal Government the Bihar community, backward as they are in education, will not attain to material prosperity. The meetings point out that among other disadvantages to which Biharis are subject under the Bengal Government, there is this, that in filling up vacancies in Government offices even in Bihar, heads of departments give preference to Bengali candidates for their superior University qualifications.

BHARAT MITRA,
June 11th, 1896.

57. The *Mihir-o-Sudhakar* of the 13th June says that in his recent enquiry into the condition of the tramway horses in Calcutta, Sir John Lambert occupied himself with minor details instead of enquiring into the point of greatest importance, namely, the feeding of the animals. It is said that the poor beasts are kept all day without food, and are given only one or two seers of fodder at night. The English call the horse "a noble animal," and this is the way how a company consisting of Englishmen treat the "noble animals" which they keep. What is the Society for the Prevention of Cruelty to Animals doing? Has it no other duty except terrorising ticca gharry drivers, washermen leading donkeys, sellers of maimed crabs, and leg-tied poultry? It is hoped that the authorities in Calcutta will direct their attention to the condition of the tramway horses.

MIHIR-O-SUDHAKAR,
June 13th, 1896.

58. The same paper has read with surprise the letter which has been written in the *Amrita Bazar Patrika* by Babu Jogendra Nath Das, Dewan of Annapurna Dabi, zamindar of Titagurh. Under whose authority did

MIHIR-O-SUDHAKAR.

The zamindar of Titagurh and the *Bakr-Id* riot there.

the Dewan insert the clause in the *pattas* granted on his zamindar's behalf to tenants making it a condition of the lease that Musalman tenants should not slaughter cows on the estate? Was it not oppression and interference with the religion of Musulman tenants to do this? How would Hindus like a Musalman zamindar to grant *pattas* to Hindu tenants on the condition that they must not worship idols, ring bells and blow conches within his zamindari? It is not only unjust, but an unlawful act to insert such a clause in a *patta*. The writer would also like to know if the Dewan has prohibited his Musalman tenants from eating onions and fowls which are forbidden food to Hindus. It is hoped that Government will enquire into this matter and do what may be necessary to enable the Musalman tenants of Titagurh to observe their religious practices.

MINIB-O-SUDHAKAR,
June 13th, 1896.

59. The same paper has the following:—

Hindu Musalman quarrels.

The *Hitavadi* says that "as a matter of fact the Hindus do not want to interfere with the religious practices of the Musalmans." But is that so? Are not the cow-killing quarrels the result of the Hindus' interference with the Muhammadans' religious practices? Can a Musalman remain unmoved if a Hindu snatches away from him the cow which he has intended for slaughter? Will not a Hindu try to be avenged upon the Musalman who takes from him by force the goat which he is leading for sacrifice to his goddess Kali? It is indeed nothing but the Hindu *zid*, in the name of religion, that produces these quarrels. The Musalmans never, with a determination to wound Hindu feeling, go out of their houses to slaughter cows in a manner which must draw the attention of Hindus. Cows are always slaughtered by the Musalmans in their own houses. If a Hindu comes to see the sacrifice there, it is no fault of the Musalmans. That Hindus do come to see such sacrifices with the object of causing a disturbance in the name of their religion cannot be denied. It is not also wrong to sacrifice cows in places where cows were not sacrificed before. There may have been no Muhammadan residents in the place.

The religion of the Musalmans is not like the Hindu religion, a religion of display. All rites and ceremonies prescribed by it are performed quietly and without ostentation. The Musalmans never go out to sacrifice cows accompanied by *dhaks* and *dhols*, or making boisterous mirth like Hindus leading goats or buffaloes for sacrifice before their goddess Kali. Nor do Musalmans adorn their sacrificial cow with vermillion and garlands, and then take them through streets as the Hindus do their goats or buffaloes.

BANGAVASI,
June 13th, 1896.

60. The *Bangavasi* of the 13th June says that the *Bakr-Id* riots are in

Cause of the Hindu-Musalman
riots.

almost all cases brought about by low-class Hindus and Musalmans. This shows that the constituted leaders of the Hindu and Musalman communities have lost their hold on the lower classes. British law has levelled down the distinction between the high and the low and has established the perfect equality of all. Social law has now completely yielded to the law of the Sovereign. There can be no doubt that these Hindu-Musalman riots can be effectually put down if the leaders of Indian society are allowed to exercise their influence over the people. But will the Government restore to the leaders of Indian society their natural rights and privileges? Certainly not. It may then rest assured that those who now disobey the constituted leaders of their society will in the end venture to set the rulers of the day at nought.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 20th June 1896.